THE MANUAL OF *EPICTETUS*, The PHILOSOPHER.

Made *Engliſh* from the Original *Greek*,
By a PERSON of QUALITY;
And now firſt Publiſhed by *W. Bond*, Eſq;

To which are added,
Two Practical Examples, *viz.*

I. The Character of a *Wicked Politician.*
II. The Portraict of a GOOD *Stateſman.*

Both written by Mr. *BOND.*

Bear and forbear. EPICT.

Vos, Exemplaria Græca,
Nocturna verſate manu, verſate diurna:
Nec Minimum meruere decus, veſtigia Græca
Auſi deſerere, & celebrare domeſtica facta.
Hor. de Art. Poetic.

LONDON
Printed for the Author, in the year 1734.

20 FEB 1961

TO

The Worthily Honoured

CHARLES

CRANMER WOOD, Eſq;

SIR,

HORACE has, I think, ſumm'd up the Bleſſings of a private Gentleman in this life, and circumſcrib'd them within the compaſs of

a few Verſes, ſo comprehenſively, that, if a Man was to be privileged by Heaven, could ſet down with a firm aſſurance from the Mouth of Providence it ſelf, that he ſhould be the very Perſon, he deſir'd to be, he could not frame a better ſet of Wiſhes to make himſelf compleatly happy in this World, than what are either explicitely, or implicitely contain'd in the four following ſtrong, and beautiful Lines:

Quid vovcat dulci Nutricula majus Alumno
Quam ſapere, & fari poſſit, quæ ſentiat,
& cui
Gratia, Fama, Valetudo contingat abunde
Et mundus victus, non deficiente crumena.

THE

THE Poet certainly did like a wiſe Man in placing Wiſdom as the firſt article of Happineſs, for it is upon that indeed all the other articles he reckons up, muſt depend, and it is from that all the reſt flow, as ſo many conſequences; in a word, the enjoyment of Wiſdom, makes the other things, there nam'd, to be Enjoyments, which, without it, would, of themſelves, be no Enjoyments at all. It is Wiſdom is the Soul that enlivens this Poetical ſyſtem, gives life and luſtre to all the other parts mention'd, and muſt inform the whole little Body, and compound

of

of Happineſs, which the Poet, in this curious piece of Miniature, has ſo prettily pictur'd to Readers of Taſte and Judgment.

HE applies theſe good Qualities to his Friend *Albius Tibullus*, and recites theſe as ſo many Endowments, with which Heaven had graced that fine *Roman* Gentleman. May not I, where I believe the application ſuits ſtill better, imitate this curious Addreſs, to as fine a Gentleman, at leaſt of *England*, who has honour'd me with acts of Friendſhip and Favour, and whom his Neighbours, who find themſelves happy in being

ing near him, have often ſeen, as Horace deſcribes his good and learned Acquaintance;

Tacitum ſilvas inter reptare ſalubres
Curantem quicquid dignum ſapiente, bonoque eſt.

and I may likewiſe add, that you add Honour to your Honourable FAMILY, and continue my Diſcourſe in Commendation of your Perſon, Quality, Fortune, and skill of enjoying it, your well placed Generoſity, and prudent Oeconomy, and ſay

Non tu corpus eras ſine pectore: Di tibi formam
Di tibi Divitias dederant, artemq; fruendi.

WHAT

WHAT an ample ſubject of Diſcourſe, pleaſing to my ſelf, would theſe heads furniſh me with, if I could proceed in them, without the mix'd Diſpleaſure, it would be to me, to raiſe an uneaſy Bluſh in a modeſt Gentleman, who had rather enjoy theſe Good Qualities in private, and ſhun the publication of them, which he thinks ſhews more of oſtentation than uſe. Thus, Sir, to obey what your Modeſty ſeems to command, I muſt act in oppoſition to my own Duty of Gratitude, and do a kind of violence to own Inclinations, fearing to give you a Pain, which you

ſeem

ſeem to feel, if one does but do bare juſtice to your Virtues, and Merit. For Truth is never diſpleaſing to you, but when it is in your own Praiſe, nor good Senſe and Eloquence ever diſagreeable to your Taſte, but when uſed to form your own Panegyric. It is truly the teſtimony of a greater Soul than ordinary, to be as zealous in avoiding Praiſe, as in deſerving it; and therefore content, with giving this reaſon for it, I will, tho' half unwillingly, impoſe Silence upon myſelf, in a Subject which I otherwiſe would feign, methinks, ſpeak freely, and copiouſly upon. But ſince you have ſo much Philoſo-

phy, that you would be a wiſe Man, and a Philoſopher, and not ſeem to be that Philoſopher you are, I will not praiſe, but exerciſe your Wiſdom.

I SHALL thus continue to imitate *Horace*, who makes it his ſcope, in part of this Epiſtle, to recommend to his Friend the conſtant cultivation of Philoſophy, and the ſtudy of Wiſdom.

THIS was certainly well, and wiſely done of the Poet, tho' directed to a Perſon ſo greatly endow'd with it already: for moſt aſſuredly to explain his moral meaning with

with a Chriſtian one, the Man, who has the fineſt ſeeds and principles of Wiſdom, and Knowledge innate to him, implanted in his Make, by the Great Author and Finiſher of his Being, the God of Nature, muſt be daily ſtudying to cultivate their growth, or elſe the ſeminary and ſeed-plot will become barren, and never, as his God deſign'd it ſhould, bear the beautiful Image of him who ſo planted it, in order to produce his own Likeneſs, and who is Happineſs itſelf.

FOR this end I beſeech you to accept of a Preſent my Gratitude here makes you

of the *Philoſophical Manual of* EPICTETUS *newly tranſlated into Engliſh, by a Perſon of great Politeneſs and Quality, as well as Induſtry, and Wit*, as you will find by the eaſy, and courtly Stile and Language ſo differently ſpirited from the cold and languid Verſions of Schoolmen, and thoſe Tasks daily done like acts of Drudgery by the common herd of vulgar Tranſlators. Mr. *Addiſon* has made the like remark on the Tranſlation of *Theophraſtus* from the *Greek*, in favour of Mr. *Budgell*, a Gentleman near a-kin to him in Blood, and I think nearer in Genius; And to do that Gentleman

tleman Juſtice (now it is grown faſhionable amongſt ſome Envious and Malicious Writers, to affect a malignant pleaſure in injuring his Character) I muſt ſay freely what I think, that Mr. *Addiſon* ſhew'd a juſt Prudence, in chooſing that Man for the Object of his Praiſe, who, ſince his Death, has ſhewn the beſt claim of Inheritance to one part of his great Fame, which is *that* of writing the beſt Language in *Proſe* in the chaſteſt, pureſt, genteeleſt, and politeſt Style of any Author, that he, who is now himſelf become immortal, left behind him. And ſo much for the Tranſlation.

I HAVE, to this Manual of EPICTETUS, ſubjoyn'd *two* Examples, to illuſtrate the Truth of his Doctrines; theſe Examples are taken from that Order of Men called Stateſmen, becauſe they are able to do the *moſt Good*, or commit the *greateſt Miſchiefs* in this World.

YOU will ſee, what an enormous figure the *Bad Miniſter* makes, by deviating from the great Maxim of our Philoſopher, (which is to *Bear, and Forbear*,) and by departing from all the Doctrinal Virtues flowing conſequently from it; you'll ſee, what

what a *Monſter* he makes in *Effigie*, who would *bear* with nothing good, that his power joyn'd with his Rebel-paſſions could overthrow, nor *forbear* any Enormity or Miſchief of the blackeſt, and moſt hideous Colour that his evil Genius prompted him to, and an abuſed Authority enabled him to accompliſh.

ON the other hand, you ſee, how *lovely* a Portraict a *Good Stateſman* makes, by religiouſly adhering, on all occaſions, to the Doctrine of our Philoſopher, and living over all his Precepts in his Life, the moſt noble way of teaching over again more ef-

effectually the Doctrines taught in the Book, and traditionally indeed exemplified to us from the Practice and Life of EPICTETUS himſelf, whom our wiſe Fathers tell us of, but we never ſaw; juſt as I tell *Poſterity* of the Lord *Cowper*, whom we, that now live, have ſeen with Admiration, for fear ſo bright an Example ſhould never riſe again to bleſs the Eyes of any future Age.

THESE *Examples* ought to inſtruct Princes and all Great Men whatſoever, as Judges, Generals of Armies, Biſhops of a Church, but particularly Stateſmen, and even

even among Stateſmen themſelves, in a more ſpecial manner ſtill, thoſe Stateſmen, that are Minions, Darlings, and Favourites of their Princes, as *Prime Miniſters*, that, with uncontrollable Authority, can in a manner make their Will the Law of a Government. Theſe *Examples*, I ſay, ought to teach all *ſuch*, that, if irregular Paſſions and inordinate Appetites, are very bad *Diſeaſes*, even in particular *private* Perſons of *every* Order and Station of Life (as moſt certainly they are) they are ſo many bitter *Plagues*, *Peſtilences* and *Contagions* in Perſons of ſuch *public* Characters: And that, as to all

Paſ-

Paſſions whatever, juſt as *they* may, by the conduct of Reaſon and true Philoſophy, (to ſpeak the Chriſtian, I mean, aſſiſted by Grace) become the moſt illuſtrious *Virtues*; ſo, on the other hand, by the Tyranny of the rebellious and uſurping Senſes, *they* may degenerate into the moſt infamous *Vices*. You will pleaſe, Sir, to take notice, for the Honour of my Country, that the *Good* Character has *a Name* that is the compound of all Virtues: But the Picture of the *Bad* one, ſet next it as a foil and deep ſhade, has *no Name*: but it is a compound of all Vices. I hope ſcarce any Age will happen

in *England*, when we can oppoſe ſo *Bad* a *real* Character in any *one* Man, againſt Lord *Cowper*'s, as Lord *Cowper*'s was a good one, which I am glad is ſo *hard* to do.

THESE two Pieces are of my own writing, and for what Defects there may be in them, I can reaſonably hope the *pardon* of a *wiſe* Man, for the ſake of that good final *Intention*, for which they were manifeſtly written. But, Sir, I muſt needs ſay, I expect *your Thanks*, for the Preſent, I make you, of the MANUAL of EPICTETUS, a Book of ineſtimable Value, and held in the higheſt Eſteem

ſteem by Men that are beſt acquainted with the Author's Merit, the Ornament and Glory of *Greece*, and the Light and Luſtre of the Chriſtian as well as Heathen World, and venerated as ſuch, and I was juſt ready to ſay adored by all Men the moſt eminent for perfect Virtue and Sanctity, for true and complete Wiſdom and Learning.

AND well they may eſteem this Book above all Price: ſince in one Maxim, *viz.* TO BEAR AND TO FORBEAR, he teaches Mankind to practiſe all Virtues whatever, and ſhun all Vices whatever, to do

do every thing that is wiſe, and avoid every thing that is deformed with the face of Folly, be it never ſo tempting. Diverſifying this Maxim, and variouſly applying it to rectify and cure ſuch a number of diſorderly Incidents, to which frail Man in this human Life is liable; teaches a Man, on all occaſions, to exerciſe his Prudence, his Juſtice, his Fortitude and Temperance, Virtues therefore called Cardinal, becauſe they are the main hinges, upon which all the Virtues ever nam'd or thought of in the fulleſt Catalogue depend: all turn upon them four. No other Virtue can be nam'd

but what may be referr'd to one of thoſe four: nay, by a heav'nly Alchimy it turns baſe Vice into golden Virtue. The Reaſon is beautifully given by St. *Auguſtin.* *Quoniam*, ſays he, *virtus eſt habitus mentis bene compoſitæ: componendi inſtituendi atq; ordinandi ſunt animi affectus ad, id quod debent, ut in virtutes proficere poſſint. Cum ergo prudenter modeſte fortiter & juſte amor & odium inſtituuntur, in virtutes exurgunt, ſcilicet, prudentiam, temperantiam, fortitudinem, juſtitiam.* Aug. lib. de Spiritu & Anima, c. 4.

IN conſequence of this fundamental Maxim, viz. TO

BEAR

BEAR AND FORBEAR, EPICTETUS teaches us, throughout his whole Book, the true Philoſophy of maintaining our Reaſon like a Sovereign on her Throne, and the true Art of governing our Paſſions; all which he paints in *general*, and, in *particular* both *good* and *bad* in their proper colours, and lays down, in every circumſtance, that can happen in Life, the beſt Rules of conducting them with Regularity, both for the Benefit and Ornament of our ſelves, and of all human Society.

THE Philoſopher repreſents to us in a thouſand ways

their Nature, their Diſorders, the regular conduct of them, their affinity to all Vices, the near Kindred they may be made to have with all Virtues, and their power over the Liberties of Men. He very often, in *particular*, plies us with Examples of the one againſt the *other*, to ſhew them in the cleareſt Light to the Eyes of our Judgment: he then explains their Eſſences, their Properties, and their Effects, and diſcovers the *bad* uſe of them, that we may avoid it, and the *good* uſe that we may follow it. And whoever will heartily endeavour to be a true Proficient by his moral Advices (if they will

will only join with it, (being Chriſtians) a Prayer for his Grace, to him, that is the Father of Light, from whom every good and perfect Gift deſcends) will find by certain Experience, that, by thus rightly conducting their Paſſions, they will be a Match for all Vices, combat and ſubdue them all, and likewiſe practiſe all the Virtues, and ſhine forth, ſo conſpicuous, and with ſuch a luſtre, in the Eyes of all Mankind, that know them, that, whether Proſperity or Adverſity be their lot, they will paſs thro' all the accidents of this Life with Honour, and be always courted, eſteem'd, admir'd,

and almoſt ador'd by all truly good, and wiſe Men, and travel through this World, to their Lives end, with the Characters of having been the greateſt Heroes and Worthies, and the fineſt Gentlemen that ever adorn'd it, and ſhine like *Gods*, in the other *above*, participating the eternal Joys of that Divine Nature, the Reſemblance of whoſe ſhining Excellencies and Perfections they made it their daily ſtudy ſo glorioufly to imitate here *below*.

SUCH are the effects of ſtudying and purſuing the Precepts of this Philoſopher: and, as he is like to be ſo pleaſing

ſing, and ſo Divine a Companion to You eſpecially, whoſe better knowledge of him, after a little Acquaintance in his new Dreſs like an *Engliſh* Man, will endear him to you more, than any thing I can ſay in his Favour, according to thoſe two fine Lines in Mr. *Addiſon*;

Great Souls by Inſtinct to each other turn,
Demand Alliance, and in Friendſhip burn.

Now I have introduc'd him to You, I ſhall leave you together, without farther Interruption, than that of only deſiring, that he, by his Merit, and the Pleaſures he will give you by his Converſation, may be an Advocate in my Abſence

ſence for the Continuance of your Favour and Protection, and procure me ſomewhat more of your Eſteem for being his Happy Introducer, than I could ever have hoped for, if I had not met with that lucky Opportunity.

THEN, SIR, as I always count your Acquaintance and *Favour* the beſt part of any good *Fortune* that has ever happen'd to me, ſo, I ſhall eſteem your good *Word* the beſt Foundation of a laſting good *Name*, and ſhall wiſh no greater ſhare in *Fame* than what muſt be the conſequence of having the *Approbation* of ſo Excellent a Man, to whom

I am

I am ambitious of declaring publickly on this Occaſion, that I have the Honour to be

SIR,

A moſt Obliged,

and moſt Devoted,

Humble Servant,

William Bond.

Advertiſement to the READER.

CONTAINING,

A ſhort, but comprehenſive

CHARACTER

Of the PHILOSOPHER

EPICTETUS,

AND

His WORKS,

By the late

Celebrated and *truly Learned*

JEREMY COLLIER, M. A.

EPICTETUS, *of* Hierapolis *in* Phrygia, *a Stoic Philoſopher, but a Slave to* Epaphroditus, *Captain of* Nero's *Guards. One day, his*

his Maſter giving him a blow upon the ſhin, he deſired him to take care of breaking his Leg; upon which, his Maſter redoubling the blow, and breaking the bone indeed; Lookee, Sir, *ſaid he (in an unconcerned way)* Did I not tell tell you, you would never leave till you had broken my Leg?— *He taught, that all Philoſophy conſiſted in theſe two Words:* Bear *and* Forbear. —— *His Life and Converſation was ſo admired by all Men, that his* Earthen Lamp, *which lighted him at his Studies, was ſold for three thouſand Drachmas.* —— Arrian *the Hiſtorian, his Diſciple, publiſhed four Books of his Diſcourſes, and poliſhed his* ENCHIRIDION, *or* MANUAL, *which ſeems rather to be the Work of a* Chriſtian, *than of a* Stoick Philoſopher.— *St.* Auguſtin, *and ſome other great Men,*

Men, put a high value upon theſe Pieces. —— *He was baniſhed* Rome *by* Domitian's *Edict againſt* Philoſophers, *but he returned thither again after that Prince's Death.* —— *Thoſe, who are curious to know further particulars concerning this great Author and his Works, may find them ſet forth amply and at large, in* Aulus Gellius, Simplicius, *and* Lucian.

See the word (Epictetus) *in* Collier's *Univerſal Dictionary.*

A

MANUAL,

Compoſed by the Philoſopher

EPICTETUS.

SECT. I.

OF things, ſome may be in our own power, others not. Of the firſt ſort are our appetites and deſires, opinion and averſion, and all thoſe actions

which can properly be termed our own beauty, wealth, reputation and grandeur, are peculiar to the latter; and in ſtrictneſs, every thing which we ourſelves are not the efficient cauſes of.

II. THOSE things, whoſe exiſtence depends on our will, are in their nature free, unlimited, and unreſtrained; the reſt are imperfect, ſervile, expoſed to accidents, and wholly different from the former.

III. So that if you miſtake thoſe things which are naturally ſervile, and eſteem them as free, and think that your own which really is otherwiſe; the conſequence is obvious, and you muſt expect oppoſition, diſappointments, afflictions, and will

will exclaim againſt the gods and men. But, if you regard that only as your own, which, indeed, is ſo, and value other things no more than they deſerve, you may then juſtly applaud your happineſs, you ſhall accuſe and complain of none, ſhall act nothing by conſtraint; no one will injure you, or profeſs himſelf your enemy, neither ſhall you be diſcompoſed by any misfortune.

IV. But whoever is deſirous to attain this muſt employ all his faculties in order to it, and quit the purſuit of other enjoyments; for, if you flatter your ſelf with a proſpect of honour, riches, and rendering your family conſiderable, poſſibly your deſires of the former may ruin your pretenſions to theſe: this

is certain, you render yourſelf incapable of all that good in which the happineſs as well as freedom of life conſiſts.

V. If you meet any object which does not at firſt ſeem grateful, conſider that you may not rightly apprehend it; and to ſatisfy your judgment, uſe all the rules that are preſcribed, eſpecially this queſtion, Whether it has a relation to thoſe things in our power or not? If the latter, wave all enquiry into it, as a thing which cannot be of any conſequence.

VI. The freedom of the appetite conſiſts in the fruition of what it covets, that of the averſion in being protected againſt all it hath an antipathy to. He being wretched, who is fruſtrated

trated in his enjoyments; neither is one, that is oppreſſed by evils he endeavours to avoid, leſs unhappy: ſo that if you have an averſion to thoſe things only, whoſe nature differs not from that which is in our own power, you will have little reaſon to be apprehenſive of their ill effects: but, if you are afraid of death, diſeaſes or poverty, your life will be full of horror.

VII. CEASE your averſion then to things, which are not ſubject to our power, and fix upon thoſe which are of a contrary nature: lay the ſame ſtreſs upon your appetite too, which muſt elſe of neceſſity be fruſtrated: and if you have not yet attained to a compleat ſovereignty over all you might ay a claim to; endeavour to

expreſs ſo great an evenneſs of temper upon all occaſions that your purſuit may ſeem to be of things wholly indifferent, which you are prepared to quit without the leaſt concern.

VIII. In all things which ſerve either for delight or uſe, examine the nature of them, be they never ſo trivial. If a piece of porcellain, that is but a refined earth; which being broken ſhould not diſturb you: if a wife, or child; that they are human, and conſequently mortal, ſo that, whenever they are required to ſatisfy the debt they owe to nature, you muſt ſubmit without reluctancy.

IX. Before you enter upon any action, reflect on the various ends which may be deſigned

ſigned by it; as, in bathing, what occurrences happen in the baths, how ſome are plunged into the water, and forced from their places, others expoſe their companions, it may be, ſteal from them; you may then proceed with greater ſatisfaction, if you make this ſhort ſoliloquy: I will bathe too, but it ſhall be for thoſe ends which nature hath ordained. The ſame may be a rule in all our actions. If we meet with any oppoſition in our bathing, which we could not foreſee: this is not as I expected, however, I continue poſitive in my reſolution, but will rather forbear to accompliſh what I deſigned than diſturb my quiet with the apprehenſions of any ill, which may proceed from the performance of it.

X. THERE is nothing which can in itſelf create us any trouble, it is the opinion men entertain of things which renders them uneaſy, as, for inſtance, death is not ſimply an evil; for Socrates did not apprehend it to be one: but the notion we have of death makes it appear to us in a dreadful form. If then we meet with any croſſes or diſappointments, we cannot with juſtice blame others, but ourſelves; or, to ſpeak more properly, thoſe partial notions we are poſſeſſed with: whoſoever charges another as the author of his misfortunes, who derives them from himſelf, is indiſcreet, and but a novice in his underſtanding. He alone, who condemns neither himſelf, nor others, is prudent.

VALUE

XI. VALUE not yourſelf upon the perfections of any thing, which is not ſubject to the diſpoſition of the will. Should a horſe prance and brund, and think himſelf a good horſe, it were tolerable: but, ſhould you inſolently applaud yourſelf as being owner of this fine horſe, what would it argue in you but pride? for, what is it you can properly term your own, but the uſe of things? which uſe doth at beſt conſiſt in fancy; but, when you uſe things ſo, as is conſonant to the dictates of nature, you may then with reaſon ſatisfy yourſelf in the enjoyment of them, as being, in ſome reſpects, good.

XII. As mariners (who ſometimes find a receſs from thoſe hard-

hardſhips they endure; and, whilſt the ſhip is at an anchor, pleaſe themſelves with a collection of plants and thoſe enamelled ſhells, which lye ſcattered over the ſhore) muſt ſtill retain a due attention to the maſter's call, and be ready, at his firſt motion, to leave all theſe rarities behind, leſt their return to the ſhip be not of election but conſtraint: ſo, in this life, however we forget our cares in the ſatisfaction which a wife or child produces, they are no more ours than thoſe plants and ſhells; neither muſt we expreſs a higher concern for them, but, whenever our great maſter ſummons us, pay an entire obedience to his commands, without making any the leaſt retroſpection. And, if thy years are numerous, let not thy excurſions

curſions be too large, that, whenever the ſummons comes, it may not find thee unprepared to receive it.

XIII. You may not expect that all things, which happen, ſhould be conformable to your judgment; but, if you are prudent, ſeem ſatisfied with all that is beyond prevention. Diſeaſes may lay a reſtraint upon the body, lameneſs upon the feet, but neither can alter our reſolutions, unleſs we ſubmit to them: and, if you thoroughly examine all accidents which can happen, you may find them fatal indeed to thoſe who think them ſo, but no way prejudicial to yourſelf.

XIV. In all occurrences, recollect the virtuous faculties, which

which may be exerciſed upon that occaſion. If beauty be the object; temperance: if labour; a reſignation to the will of fate: if calumny; patience. But, if you ſuffer yourſelf to be tranſported by paſſion, there will be no room left for theſe reflections.

XV. NEVER ſay, you have loſt any thing, but that you have reſtored it. Is a ſon dead? you have reſtored him. Are your farms ſeized upon? you have reſtored them. Well! but it was done by an unjuſt title! how doth it alter your caſe which way he who conferr'd thinks fit to repeal his conceſſion? even whilſt you think them yours, you ſhould not regard them otherwiſe than as a traveller does an inn, where he

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is to repoſe himſelf only for a night.

XVI. WOULD you render yourſelf perfect? baniſh all ſuch tormenting thoughts as theſe; if I neglect my affairs, I ſhall ruin them, or be remiſs in giving my child ſuch correction as his crimes deſerve; he will turn reprobate: ſince it is incomparably more eligible to die with hunger, and poſſeſs a quiet and ſedate ſpirit, than be ſatiated with enjoyments, and live uneaſily.

XVII. LET us begin our enquiry, by comparing thoſe accidents which ſeem to deſerve a more minute conſideration. Your oil is waſted, or your farm ſeized upon: ſuggeſt thus to yourſelf. This is the price

my eaſe and conſtancy is valued at; nothing being beſtowed for the bare asking. Now, ſuppoſe you lay injunctions upon your ſon, poſſibly he is abſent, and ſo cannot obey them: poſſibly moroſe, and his diſobedience is an effect of his pertinacious diſpoſition: wherein can you expoſe yourſelf more, than in giving him a power to diſturb you, whenever his ill nature prompts him to it?

XVIII. WOULD you render yourſelf perfect? never regard any imputations of ſingularity or folly, which are laid upon your contempt of external things, nor deſire to be reputed knowing. But, would you be deſervedly valuable? diſtruſt your ſelf. It is extremely difficult to preſerve the will inviolate and con-

conformable to the dictates of nature, and yet retain a concern for things which exceed the power of it, this being unqueſtioned, that, whilſt you gratify ſome, you muſt diſoblige others.

XIX. Are you ambitious of rendering your family and your friends great and flouriſhing? It is foppery. And you pretend to ſubject things to your power, whoſe natures will not admit them to be ſo, but are contrary in themſelves. Neither is it a more convincing argument of diſcretion, to ſuppoſe a child free from imperfections: this were to expect that vice ſhould ceaſe to be vice, and aſſume ſome different name: but, if you deſire only not to

be fruſtrated in your enjoyments, that indeed is poſſible.

XX. He is greater than a king, who has power to indulge himſelf in all he covets, and to withdraw from every thing he hath the leaſt averſion to. Whoever would be thus abſolute, muſt neither deſire nor entertain a prejudice againſt any thing which is at another's diſpoſal; ſince, to do ſo, muſt, of neceſſity, render his will dependent.

XXI. The carriage of your whole ſhould be agreeable to that at a feaſt: if any part of the entertainment falls to your lot, modeſtly reach your hand to receive it. Does it paſs beyond you? do not detain it. Is it not yet preſented? let not your

your expectation of it be too greedy, but calmly attend its motion. If you are thus affected towards your children, your wife, your ſuperiors, and your fortune, you will become, at laſt, a welcome gueſt at the table of the gods; but, being arrived to ſo high a contempt of the world, as to deſpiſe its vanities, when they offer themſelves, you will not only be a companion of the gods, but a ſharer in their eſſence too. Thus Diogenes, Heraclitus, and others were truly ſuppoſed to have ſomewhat of divinity added to their natures, and had a proportionate reſpect paid them.

XXII. When you ſee any one overcharged with grief, for the death of a ſon, or the loſs of ſomewhat valuable, ſuffer

not that object to work ſuch an impreſſion upon you, as to think his ſorrow for external things juſt: but ſatisfy yourſelf by making this diſtinction, that it cannot be the accident barely conſidered which occaſions his diſorder (as not producing the ſame effects in others) but the opinion he is poſſeſſed with concerning it. Neither be backward to contribute your remedies to his afflictions, in which you may pretend to be a ſharer, provided your ſorrow be only perſonated.

XXIII. REMEMBER you are an actor in a comedy which your maſter hath made choice of. Whether a tedious or ſhort one is not at your election. If he requires you to perſonate a mean character, ſtudy to do it to

to the life; ſo, if a beggar, a prince, or a plebeian; all you can aim at is to act naturally: to deſign the parts is peculiar to one above you.

XXIV. Is the croaking of a raven ominous? let not that diſturb you, but reflect thus with yourſelf, This can have no relation to me. It is true it may affect my body, or ſomewhat elſe which I value as meanly; poſſibly my children, my wife, or reputation, but to me all omens are proſperous, as long as I eſteem them ſo, being at liberty (whatever the conſequences are) to form my advantage from them.

XXV. You may be invincible, if you engage yourſelf in

in no diſpute but what you are capacitated to go through with.

XXVI. Be a man in never ſo honourable a poſt, never ſo eminent, or never ſo ſeemingly accompliſhed, you ought not thence to conclude him happy, as being ſatiated with all that can pleaſe fancy. For, tranquility of mind ariſes from different motives, and you have little reaſon to envy his enjoyments: beſides, you are not ambitious to be a general or ſenator, or have axes carried before you; your aim is liberty; and to attain that, there is but one way. A contempt of all that is not ſubject to the power of the will.

XXVII. To be defamed or affronted, could be no diſgrace, were

were it not for the opinion we are poſſeſſed with, which renders it ſo. Whenever, therefore, any thing diſorders us, it is ſolely owing to our own opinion; ſo that your principal care muſt be to guard yourſelf againſt any ſudden emotions, for if once you gain time enough to deliberate upon circumſtances, you may with eaſe regulate your paſſions.

XXVIII. LET your reflections upon death and exile, and thoſe other names, which are dreaded as evils, be frequent; chiefly upon death; ſo ſhall nothing that is mean uſurp your thoughts, neither will your pretenſions be any way immoderate.

XXIX. WOULD you devote yourſelf to the ſtudy of wiſdom? prepare to be ridiculed, expoſed, and ſaid to turn philoſopher all of a ſudden: or demanded, whence that demure look was borrowed? however, let not your aſpect be demure; purſue that which tends to good with ſo much vigour, as if you were to derive the knowledge of it from an immediate inſpiration of the gods; and reſt aſſured of this, that, if you continue your induſtry, theſe little ſarcaſms will be changed into admiration; but, if you are ſeduced by them, you will be doubly ridiculous.

XXX. NEVER give yourſelf the liberty to comply with the humours of others; but, let your

your profeſſion of a philoſopher anſwer for you upon all occaſions; neither be fond of appearing to others as a man of learning; appear to yourſelf to be one, and ſoar no higher.

XXXI. LET not ſuch tormenting thoughts as theſe loſe that property, where you are concerned, that you live obſcure, and make no figure in the world: for, if diſreputation be an evil, the readieſt way to create it is to be vicious. Is it in your own power to place yourſelf in commands, or be treated at feaſts? without diſpute it is not: how then can the contrary render you infamous? or how can you, with juſtice, complain that you are obſcure? ſince in thoſe things which are in our own power, and

and are indeed the only valuable ones, you may arrive to the higheſt perfection. But your wretched conditions do not allow you to redreſs the misfortunes of your friends no otherwiſe than by deploring them: you cannot relieve their neceſſities, nor procure them the freedom of the city by your intereſt! Extremely well argued! as if the power of doing all this proceeded not from others, but our own wills.

XXXII. I MUST confeſs, indeed, you cannot communicate to others what you are in want of yourſelf, but may purſue the requeſt of them, and render them common. — If ſuch a purſuit be conſiſtent with my virtue, reſolution, and conſtancy, I readily comply with it, but muſt

muſt firſt deſire to be convinced of its being ſo; for, if you would have me quit a real good, to wander after thoſe imaginary ones, which are repreſented to you through a falſe optic, judge yourſelf how high a pitch of unkindneſs you are arrived at, yea, and inconſideration alſo, whilſt you prefer a tranſient enjoyment before an uncorrupted friend: ſo that you ought rather to confirm me in my reſolutions than engage me in thoſe new meaſures, which muſt, of neceſſity, prove my ruin.

BUT, I am not capacitated to do my country ſervice —— This is the pretence, but far from being the true cauſe of diſcontent. Do your publick edifices or your baths remain unperfected? that is not the queſtion:

ſtion: the ſpark is uneaſy without his train of followers, his boots are not faſhioned aright, his armour is not poliſhed according to the mode; in a word, he is not pleaſed with himſelf: ſuch a diſlike do the generality of mankind profeſs to that ſtation, which the higher powers have placed them in, as if to murmur were inherent in their conſtitution; and that principle of nature, which requires all to act the parts aſſigned to them freely, and without conſtraint, were quite obliterated out of the world.

But, admit you are in a condition to recommend your friends to places of truſt, and they deſerved them, ſhould you not equally oblige the city too, and be a uſeful member of it? —

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It is granted; — in what ſtation would you elect to ſettle your ſelf? --To this I anſwer; ſuch a one as is conſiſtent with your virtue and innocence; for, ſhould you diveſt yourſelf of theſe, tho' upon the moſt ſpecious pretences whatſoever, the ſole advantage you can derive from that defection will be an indelible brand of impudence and apoſtacy.

XXXIII. HATH another the precedence at a banquet, or greater addreſſes made to him, or is his judgment more relied upon than yours? theſe being good, you ought to congratulate the poſſeſſor of them; if evil, you have little reaſon to repine at your own ſtate. There are certain rules preſcribed, which they, who aim at ſuch things, guide their courſes by;

and, without following theſe, it is impoſſible you ſhould ever compaſs them. Can he, who never ſtirs abroad, be in the ſame circumſtances with one that is always progging? he, who careſſes no man, be equally taken notice of with one who makes a general court? he, who does not purſue the chace, ever hope for the quarry? it is both unreaſonable and unjuſt to expect it, and much reſembling the humour of thoſe lunaticks, who, in their heighth of phrenzy, fancy themſelves to have a title to moſt things they ſee, but never conſider the rate they are valued at.

LET us demonſtrate this by that common inſtance of a ſalad of lettice; ſuppoſe the price a farthing: it is at your own election

lection to accept or leave it: if you miſs the ſalad, you are at no expence, nor have you any juſt cauſe to think yourſelf ill dealt with; ſo, in a higher caſe. You have no invitations made you, nor are you obliged to thoſe conditions, which are required to be obſerved. Do but admire your munificent patron, comply with his paſſions, and detract from any perſon he hath a pique to, and you ſhall not fail of a ready admiſſion; but, to aim at the pleaſure ſeparate from the ſlaviſh office, diſcovers you to be little acquainted with the cuſtom of the times; neither is the advantage you derive from your abſence, ſo contemptible, ſince it preſerves your will abſolute, and unſubjected to the power of another.

XXXIV. To take a right eſtimate of things we ſhould never give judgment, unleſs, where we are our ſelves diſintereſted. Hath our neighbour's ſervant broke a cup, or been guilty of any neglect? we are readily induced to extenuate the fact by ſaying; it is uſual: is his ſon or wife dead? it happens according to the ordinary courſe of nature; but, where the accident hath a nearer relation to ourſelves, we fly out into a paſſion and curſe our ſtars, which had ſo ill an influence over us: whereas our behaviour ſhould be equally calm and temperate in both.

XXXV. There never was a rule fixed in order to deviate from it with deſign; neither has nature created any thing, which

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is ſimply ill. —— How imprudently do they act, who are apt to reſent all affronts, and yet expoſe themſelves daily, by ſubjecting their minds to the paſſions of grief and fear; to prevent this, never engage in any thing, before you have made a full inſpection into all the conſequences, which attend it, leſt, how pleaſing ſoever your firſt approaches may ſeem, the concluſion prove diſmal and infamous.

XXXVI. Would you be preſent at the Olympic exerciſes, and ſhade your temples with a victorious lawrel? the proſpect is great and attracting, and the difficulties which attend it, not eaſily ſupportable; conſider theſe before you offer yourſelf. You muſt obſerve a certain rule, eat only

only ſuch meats, and at ſuch hours; uſe conſtant exerciſe: qualify your body to endure heat, cold, thirſt, and live as in a courſe of phyſick. When this is done, you ſtrain an artery, diſplace a bone, are ſeverely bruiſed, half choaked with duſt, and (to compleat the tragedy) vanquiſhed. Having armed your ſelf againſt all theſe inconveniences, make a preparation for your boiſterous play, ſince to aſſume a reſolution, and then flag from it, betrays too much of the unſettled humour of children who will be trumpeters, champions, anticks, tragedians, gladiators, any thing; ſo you are now a combatant, perhaps, the next moment a fencer, an orator, a ſophiſt, and ſtill a pretending fop. Some mimick (like apes) whatever they ſee, and are extrava-

travagantly fond of every new appearance; it is below your wiſdom to enquire into the nature of things, being hurried on by a blind unbounded appetite. Thus are ſome wrought upon by a philoſophical lecture: they revere the perſon of Socrates, admire his arguments and diſcourſe, and commence rigid philoſophers on a ſudden.

XXXVII. CONSIDER in the firſt place, O man! the thing itſelf how it may be maſtered, and next to that, whether thou art furniſhed with a reſembling means. Would you hazard your ſelf at the games or barriers? try the ſtrength of your arm, the connection of your limbs, and ſteadineſs of your feet: for nature has capacitated every one for ſome employment or other, and

and made peculiar diſtributions to each individual perſon.

WOULD you become a votary to philophy? you muſt obſerve a mean in eating, drinking, and all your affections, be whooted at by boys, and enter upon all concerns whether publick or private, with diſadvantage. Examine your own thoughts, if you can be content to purchaſe conſtancy, freedom, and tranquility of mind, at ſo dear a rate, leſt, having made an eſſay, your reſolution grows unſettled, and (as children) from philoſopher you turn publican, orator; and, at laſt, a Pandar. Theſe bear a contradiction in themſelves, and it is at your own election to embrace the good or evil, to exerciſe the faculties of reaſon and underſtand-

ſtanding, or follow the purſuit of external enjoyments. One of the two muſt be pitched upon; if you place not yourſelf among philoſophers, you will be ranked with the plebeians.

XXXVIII. We may, with greater eaſe, learn what our duty is, by a reflection on thoſe mutual ties, which exact it from us. A father (as ſuch) requires an entire obedience to his commands, and ſubmiſſion to his will; and a patient ſufferance of his corrections, neither may his unkindneſs cancel our obligation; for, though he doth diveſt himſelf of the tenderneſs of a parent, he continues to retain the name and authority of one. Do you therefore perform the duty, which you owe him; and, without making a ſcrutiny into what he

he does, conſider what is proper for you to act: there is nothing can be prejudicial to you, unleſs you contribute to the rendering it ſo, by entertaining ſuch an opinion of it. Thus alſo, you may know the duty of a friend or ſubject, by comparing thoſe mutual ties you ſtand engaged with.

XXXIX. The moſt ſublime fundamental principle of religion is, to conceive a right notion of the divine eſſence: that there are gods who adminiſter every thing with an even unprejudiced hand, that we muſt ſubmiſſively acquieſce and pay an humble implicite obedience to all their injunctions, which flow from a will more refined and excellent, than our groſs underſtandings can comprehend: ſo ſhall we never

never murmur at their decrees, nor think ourſelves neglected by them, upon any account.

BUT this cannot otherwiſe be attained unto, than by placing all objects (whether of good or evil) in ourſelves, abſtracted from thoſe, which are not ſubject to the diſpoſition of the will. For, if you ſet a value upon any thing, you muſt, by the rules of conſequence, regret the loſs of it; and, if you fall into miſery, deprecate the authors of your misfortune; this being natural to all creatures to fly from what they loath with the higheſt deteſtation imaginable; and purſue what they covet with a deſire no way inferior: neither will reaſon allow it to be otherwiſe; ſince, to be fond of what we

think will injure us, diſcovers, that we muſt retain the ſame ſentiments of the injury itſelf. It is from a miſplacing this object of good, that domeſtic quarrels betwixt parents and their children deduce their original, whilſt the latter think themſelves injured, when denied their proportion of it. This kindled that unnatural fire at Thebes, which conſumed the kingdom, and the two unfortunate princes, whilſt both were dazled at the glittering of a crown. This gives occaſion to the ſwains, mariners, merchants, and all thoſe, whoſe loſſes grow as great as their expectations were ſanguine, to exclaim againſt the gods, whilſt generally their piety and advantage carry on united intereſts. Whoever therefore ſo regulates his

his affections, as neither to desire nor shun any thing but what is in his own power, such a one pursues his interest aright; and is, at the same time, pious. To offer incense and sacrifice, and pay our annual tribute to the gods, not prodigally, but with reference to our conditions, and to retain the mean betwixt sordidness and luxury, are precepts, which we derive from the sacred customs and wisdom of antiquity.

XL. To address one's self to a prophet, presupposes an ignorance of the event, and a desire to learn it from him, but a philosopher needs not trouble himself with such an enquiry, if the matter has relation to things subject to our power, as being

ſimply neither good nor ill. It is unjuſt to trouble the oracles, where our affections are concerned, ſince you muſt then approach with trembling and apprehenſion; you ought rather to attend with patience the event, which cannot be unfortunate, if you make the right uſe on it. Let your appearance, therefore, before the immortal counſellors be with the higheſt aſſurance imaginable, and with an entire reſignation of yourſelf to their pleaſure; otherwiſe you derogate from their authority: and let it be in ſuch caſes only, where the event is wholly referred to chance; and human prudence and foreſight are rendered ineffectual. —— But, when your country or friends require your aſſiſtance, it is your duty to ſerve with-

without conſulting an oracle: for, be the auſpices never ſo unlucky, and the proſpect ominous and diſmal, reaſon engages you in a concern, which is the common one, though the danger likewiſe prove ſo. —— How divine was that ſentence of the Pythian god, commanding the infamous wretch not to prophane his ſacred altar, who could be an unconcerned ſpectator of the murder of his friend, without contributing the leaſt to his defence!

XLI. PRESCRIBE a certain method in all your actions, which the higheſt neceſſity ſhall never force you to deviate from.

XLII. EITHER be wholly ſilent, or diſcourſe upon a ſerious

queſtion, and that with equal brevity and plainneſs. It is an argument of prudence to ſpeak ſeldom, and not of fencing, plays, ordinaries, and thoſe mean ſubjects, which afford the common matter of talk; but our principal caution muſt be, when any perſon is named, neither to make elogies nor reflections.

XLIII. FORM your ſpeech to the dialect of thoſe you converſe with, as far as it may ſuit with decency; but, if you happen into a mixed company, which you dare not confide in, be ſilent.

XLIV. LET your laughter be neither loud nor affected, nor at every triffling accident.

XLV. Be ſcrupulous of taking an oath at all, at leaſt when there is not a juſt neceſſity for it.

XLVI. Shun being preſent at publick feaſts, and confirm yourſelf in the reſolutions you have aſſumed of hating and deſpiſing them. It is a truth as undoubted as deplorable; that the vices of a debauched company prove infectious to thoſe who frequent it, and efface all thoſe appearances of virtue, which the precedent paſſages of their life ſeemed to promiſe.

XLVII. Whatever may be uſeful to the body, is no longer ſo than it is neceſſary, ſuch as meats, drink, cloathing, houſes,

queſtion, and that with equal brevity and plainneſs. It is an argument of prudence to ſpeak ſeldom, and not of fencing, plays, ordinaries, and thoſe mean ſubjects, which afford the common matter of talk; but our principal caution muſt be, when any perſon is named, neither to make elogies nor reflections.

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houſes, ſervants; if any thing tends to luxury or oſtentation, reject it.

XLVIII. To viſit the ſtews doth pall the embraces of the nuptial bed; however, it is no great argument of prudence to be cenſorious againſt thoſe who uſe that liberty, or to boaſt your own in all companies.

XLIX. If you are informed how a third perſon hath traduced you, ſeem not to juſtify yourſelf, but return ſuch an anſwer as this. Had he been acquainted with all the crimes I am guilty of, poſſibly he would have given a far worſe character of me.

L. Be not fond of appearing in the theatre; or, if you are

are at any time preſent, let your reſentments be a ſecret, to all but yourſelf; ſeem well enough ſatisfied with whatever happens, and that he deſerves to be conqueror, who is ſo: and, by this means you ſhall be no way diſturbed. But avoid the leaſt tendency to all actions, whether of diſlike or applauſe, ſuch as hiſſing or clapping; neither be forward to diſcourſe of the ſubject of the play, unleſs it contributes to your improvement: otherwiſe it is a ſilent acknowledgment that you admire it.

LI. NEITHER be preſent at recitings; or, if you gratify your friends on ſuch an occaſion, ſo grave and regular let your deportment be, as you may no way be troubleſome.

LII. When you make addreſſes to any, eſpecially to one of a ſuperior rank; conſider with yourſelf what a Socrates or Zeno would have acted on the like occaſion, ſo ſhall you carry on your deſign with greater prudence, having already formed a ſcheme of it.

LIII. Before you viſit any of the nobility, fancy to yourſelf, that he is either from home, or in private, or denies to give you audience, at leaſt receives your addreſs coldly. If either of theſe may happen, you muſt be prepared to encounter it, and not think yourſelf ill dealt with, for that argues one to be of a vulgar capacity, and an idolater of external things.

LIV. In converſation never be prolix, nor entertain the company with a relation of your own misfortunes; the repetition of which is poſſibly ungrateful to yourſelf, and much more ſo to others.

LV. Neither pretend to act the part of a buffoon, which is in itſelf a ſordid employment, and the ready way to make you contemptible.

LVI. It is of ill conſequence to preſs home a diſcourſe, till it grows obſcene; and you may boldly expreſs your diſlike of ſuch a proceeding. But, if that be inconſiſtent with the place you are in, yet let your bluſhes diſcover with what uneaſineſs you reſent it.

LVII. WHENEVER the idea of any enjoyment is pleaſing, ſo eaſy let your deſires be, ſo deliberate your reſolutions, as they may not tranſport you, and compare the pleaſure of the fruition with the torment which accompanies it. But you ought to be moſt cautious, that, when opportunity conſpires with your paſſion, both prove not too ſtrong to be reſiſted; poſſibly the conſideration how glorious ſuch a conqueſt will be, may be a great inducement to excite you to the endeavour of it.

LVIII. IF, after a mature reflection, you think a thing proper to be done, never expreſs the leaſt concern, though the

the world judge amiſs of it: for, where a thing is evil, the conſideration of that ſhould deter you from acting it; but, if the contrary, how meanly do you ſuffer your judgment to be impoſed on, by thoſe, who are equally ignorant and malicious?

LIX. As thoſe expreſſions; it is night, or it is day, have ſometimes the whole ſtreſs of ſentences dependant on them, but are elſe idle words; ſo, at a feaſt, to ſatisfy a longing appetite may be of conſequence to the body; but, to expreſs a voraciouſneſs caſts a ſlur upon the perſon who doth ſo. At the ſame time, therefore, you pleaſe yourſelf with the thoughts how reliſhing ſuch a diſh may

prove, remember the great deference you owe to the maſter of the treat.

LX. If you endeavour to perſonate a character, beyond what nature hath capacitated you for, the pageantry will be ridiculous, and you neglect the ſtation which your fate has deſtined you to.

LXI. Men are generally cautious how they tread awry, for fear of ſtraining their feet; our care ought to be as much higher as the cauſe is tranſcendent, that we walk not in contradiction to that grand director of life, the mind. Did we obſerve this rule in all our actions, the major part of them would not appear ſo notoriouſly criminal.

LXII. THE mind ought to be as exactly ſuited to the body, as ſhoes are to the feet. Whilſt that continues ſedate and undiſturbed, our life is eaſy, but when our deſires exceed moderation, our ſorrows begin to do ſo likewiſe. Thus the ſpark muſt have his ſhoes embroidered, then of velvet, then ſtudded; and at laſt, breaks out into the moſt deteſtable courſe of luxury. Whoever exceeds the golden mean, knows no bounds to his career.

LXIII. WHEN maids arrive at the age of fourteen, men begin to treat them with reſpect, and they themſelves practiſe all thoſe arts and charms, which may render them agreeable.

How happy were it for them, to be made ſenſible that the beauties of their ſouls are much more raviſhing and attractive than thoſe which inhabit their face and ſhape; and that modeſty and a reſerved deportment are their higheſt perfections.

LXIV. TEDIOUSNESS in any exerciſes, which relate to the body, (as eating, drinking, ſleeping, and deſires to gratify the paſſions) does often betray a dull and phlegmatic conſtitution. Theſe things ſhould be ſlightly touched upon; our principal care muſt be devoted to a nobler end, the improving of our judgment.

LXV. WHEN we are injured either by words or actions, the

the perſon, who doth us an injury, is perſwaded that he hath ſome kind of reaſon for what he acts; and it is but juſt he ſhould follow the dictates of his own opinion: which, if a miſtaken one, is only prejudicial to himſelf. Can any one, by ſaying, of the cleareſt truth, that it is a lie, leſſen its veracity? thus you may anſwer the moſt virulent aſperſions; The poor wretch thinks it his office to do ſo, neither do I in the leaſt envy it him.

LXVI. EVERY thing may admit of a double cenſure; a favourable, and an unkind one. In a brother's caſe, the latter muſt not be placed upon his actions; rather conſider him as a brother united to you by the

ſtricteſt bond of nature and education.

LXVII. I AM richer or more eloquent: — therefore I am better — This is a concluſion, which the premiſſes will not admit of. You may, indeed, aver I am richer; therefore my money can furniſh me with greater conveniences: I am more eloquent; therefore, my ſpeech may have a proportionate influence. Your riches and eloquence are no ways united to your being.

LXVIII. Is any one much in haſte when he waſhes? do not condemn him, as if he does amiſs: only ſay he waſhes in haſte. Does any one drink a great quantity? he drinks a great quantity. For, how can you paſs any

any other ſentence, till you are convinced of the juſtice of it? by obſerving this rule, you will be capacitated, after a ſhort experience, to diſtinguiſh the niceſt points, and improve your judgment, ſo as to render it oraculous.

LXIX. THERE are a ſort of men ſo incorrigibly forward and poſitive in their aſſertions, as nothing can exceed it but their natural dulneſs. Allow ſuch a ſilent liberty to cant on, and be very ſhy to intereſt yourſelf in (what they term) diſputes. (It is a dangerous ſymptom of a vitiated ſtomach, which caſts up the nutriment it ſhould receive, crude and undigeſted.) But, if they look upon your ſilence as an effect of your ignorance,

norance, and you can hear them ſay ſo without any concern; you may then juſtly attribute it to a much nobler cauſe. Do ſheep come to the place they are fed at, and open their paunches to ſhew what they have eaten? do not they make a better diſcovery of their thriving, in productions of milk and wool? let your actions, not words, convince them, that the opinion they conceive of you is erroneous.

LXX. ARE you content with a little? do not value yourſelf upon it; neither, if water be your uſual drink, publiſh in all companies that it is ſo. The end you propoſe in all your actions, is not to gratify others but yourſelf; and you may purſue

ſue that end without making proclamation of it?

LXXI. A MEAN ſpirit expects nothing from himſelf, but places all his hopes and fears in external things. It is the proper character of a philoſopher, that all his objects (whether of good or evil) have their exiſtence from himſelf.

LXXII. THESE are the ſymptoms you may diſcover a good proficient by. He doth not commend, nor detract from any, and is never prevailed upon to cenſure, nor accuſe, is eternally ſilent where his own particular is concerned, whether in relation to his learning or deſert, and looks upon himſelf as the original of all his misfortunes.

If

If any one careſſes him, he endures his fawnings with a ſecret contempt; being calumniated, remains undiſturbed; but manages his actions with a higher caution. He keeps his deſires in a conſtant dependance upon his reaſon, has an averſion to thoſe things only, whoſe natures cannot admit of a ſubjection to the power of the will, curbs his appetite, whenever it grows inſolent; and, to cloſe up all, is apprehenſive of no enemy but himſelf.

LXXIII. Is any one the herald of his own praiſes? and that peculiar faculty he has attained to, of underſtanding Chryſippus's books, without needing a comment? you may then ſubjoin, that, had not Chryſippus's ſtile

ſtile been as obſcure as his reaſonings are ſolid, this fellow would have little to value himſelf upon. But what do I aim at? it is to follow nature, and live conformable to my profeſſion: and to this end, I conſult Chryſippus; and, at laſt, underſtand him too, by the friendly aſſiſtance of ſome able critick: hitherto there is very little remarkable; all, that is ſo, depends upon my obſervance of the precepts he enjoins; but if, inſtead of that, I pleaſe myſelf with the order of his words and oratory; I quit the profeſſion of a philoſopher for that of a grammarian; but with this difference, that it is not Homer but Chryſippus I am fond on. No ſooner, therefore, doth any one enquire of me concerning his

his books, but my face is ſtained all over with bluſhes, too mean a penance, certainly, for my folly, that, underſtanding his words ſo exactly, I act in direct contradiction to the ſenſe of them.

LXXIV. OBSERVE this as a law too ſacred and inviolable ever to be infringed: ceaſe your concern for a thing, which is once grown publick, as being beyond your power to redreſs it.

LXXV. WHAT a ſtupid remiſſneſs are you poſſeſſed with, which makes you fancy theſe new remora's to yourſelf, as if it were yet too early to aſſert your title to all that is excellent, and form your reſolutions ac-

according to the dictates, which the perfecteſt reaſon inſpires? the precepts you have received are ſufficiently recommended by the character they bear, and you purſue your own intereſt in adhering to them: what other inſtructions are thoſe you ſeem ſo impatient of, as to trifle away your life in expectation of their arrival? the plea of youth can be no longer valid, being arrived to your full ſtrength, ſo that if you continue to amuſe yourſelf and the world by creating theſe difficulties as extravagant as unheard of, age and ignorance will ſteal upon you inſenſibly apace; and, as you have lived a pretender, you will dye a fop. Neither is there any expedient to prevent this but by following new meaſures,

and ſuch as are directly oppoſite to thoſe you have formerly been guided by, and entertaining the firſt appearance of every noble object with the chearfulleſt readineſs imaginable: but if any thing appears with the adjunct of being glorious, or deſirable, difficult, or infamous, you are then too deeply engaged to fall back with ſafety, your very life being become too mean a ſacrifice, either in defence of your ſelf or it. It was this rule which Socrates was ſo religious an obſerver of; he gave a ready ear to the advice of others, but was guided ſolely by his own reaſon, though you move in a lower ſphere, the end you propoſe ſhould be equally glorious and tranſcendent.

LXXVI. It is pedantic to publiſh yourſelf a philoſopher, or diſcourſe of the grounds of that profeſſion in company which do not underſtand them. Neither be infected with the vanity of thoſe who pretend to lay down rules even of eating and drinking at a feaſt. Oſtentation was a vice which Socrates declared himſelf ſo irreconcileable an enemy to, as he rejected ſome, merely upon the ſcore of that ambitious folly they were poſſeſſed with of being reputed ſophiſts. Behold in him the higheſt inſtance of a genuine philoſopher!

LXXVII. The firſt topic in philoſophy is that which lays down any thing as a principle,

as, for inſtance, to lye is the higheſt crime. The ſecond diſcovers the juſtice of that poſition, and the reaſon wherefore it is ſo; the third confirms this by an argument, treating of the principle itſelf, its conſequence, and the contradiction it bears to truth, and diſtinguiſhes betwixt ſolid reaſons and thoſe which are ſophiſtical. The third being of uſe, as it has a dependance upon the ſecond, and the ſecond as relying upon the firſt, that being moſt fundamental, which the reſt may be reduced to.

BUT our actings are quite contrary, we ſatisfy ourſelves with the third topic, and never advance higher. Hence it is that moſt can give ſpeculative

tive reaſons againſt falſhood, though their practice be ſcandalouſly diſagreeable to the theory.

LXXVIII. Let us enter upon all our actions with this ejaculation: place me, O Jupiter, and thou, O Fate, in the ſtation you have deſtined me to; and my obedience ſhall be free and unconſtrained! for, ſhould I do otherwiſe, you can force me to my duty, and inflict a puniſhment upon me as high as my preſumption is.

LXXIX. To comply with the neceſſity of the times, and yet retain an untainted innocence, evinces a profound wiſdom.

LXXX. AND this ſentence, (my Crito) is equally worth your remembrance. Submit your ſelf to the diſpoſition of the gods. —— Anitus and Melitus have a power over this body to kill it, when they pleaſe; but cannot injure my nobler part.

THE

THE CHARACTER OF GOOD and BAD PRIME MINISTERS.

THE firſt thing that a good miniſter propoſes to himſelf, is to act with inviolable probity; to do every thing with a principle of charity, and a ſincere

cere desire of procuring daily more good, and adding fresh advantages to the publick. He next studies and labours to make himself a master of every branch of his business, to perfect himself in every knowledge that appertains to his post, and after having punctually examined for what end it was instituted, resolves faithfully to fulfil all the obligations that are incumbent upon him, to attain that important end.

THE very moment a creature, born under a malevolent planet, to become the pest of mankind, has pushed himself, at some evil critical hour, into office, the first thing he thinks of (hugging himself at the pleasing thought) is, that he has got a large field of opportunity,

to

to ſatisfy every call that his importunate avarice ſhall make, and every wiſh that the appetite of ambition ſhall prompt him to. He next, with greedy and inſatiate eyes, inquires, what profits are to be made of every thing that paſſes through his clutches; informs himſelf by what tricks and artifices the moſt wicked and cunning of his predeceſſors uſed to advance their different views of gain in every profitable branch of their office, and racks his brain to diſcover, if there be any further ſtratagems and fineſſes to be uſed, by which he may ſtrain all, or any of thoſe advantages, to a higher pitch: he then reſolves to try them all at every hazard, without regard to prince or people, that he may inrich and aggrandize himſelf: he makes

makes his prince hated by the people, and himſelf he makes neceſſary to the prince: he flatters his prince, and tempts him to rob his people, by perſuading him, that he may lawfully do it, and then he, juſt as lawfully, robs the prince: he raiſes factions, joins with the bad party, to ſuppreſs the good; and plunders this, to maintain the other; till at laſt, he has gained his full view, and ſees the prince, who, by his flattery, aimed to be falſely great, become really little; ſees him, while he otherwiſe appears a too abſolute lord, become an abſolute ſlave to the will and pleaſure of him his ſingle ſervant, his favourite, who has puſhed every living mortal beſide out of his ſervice or his ſight. Thus ſelf is the end of all the evil miniſter's purſuits;

ſelf

ſelf is the ſole view throughout all the parts of his life's whole conduct; and the ſoul of his actions, is the love of himſelf. He cannot endure the mean and ſlaviſh thought of being born to ſerve the world, but dreams, with very much propriety, and with true greatneſs of mind, that the whole world is purpoſely made and created to ſerve him alone, and that thoſe who will not, are juſtly to be made as miſerable as he can render them.

With theſe different views, good and evil miniſters ſet out; and the ſureſt way we have to gueſs early at them and their deſigns, conſiſts in taking an exact ſurvey of the characters of thoſe whom they chuſe for their companions; whom they cauſe

to

to be preferred to places of honour, truſt and profit, and what ſort of men they moſtly encourage.

A GOOD miniſter chuſes for his companions thoſe perſons of the ancient nobility of that kingdom where he preſides, whoſe education gives the greateſt promiſes of their having true probity and integrity of manners, and who have never lain under any juſt and publick cenſure, for degenerating into actions unſuitable to their high birth and dignity; and who have never been taxed of departing from thoſe principles, which juſtly lifted their anceſtors to the chief degrees of honour. A good miniſter courts the company of ſuch men as theſe; and when he finds any of them particularly

larly ſuperior to the reſt, in a vaſt capacity, and in having a large experience, accompanied with a ſufficient ſtock of judgment and prudence; when he finds any that are ſingularly remarkable for their courage and magnanimity, and not inſlaved by the paſſions of love, hatred, revenge, *&c.* when he finds any that have diſtinguiſhed themſelves by demonſtrating, on all occaſions, a ſtrict adherence to juſtice, and ſhewing patience and commiſeration with regard to his fellow-creatures; theſe are the men whom he promotes to ſuch ſtations, either in the prieſthood, or the adminiſtration, as are moſt ſuitable to their reſpective abilities and inclinations.

LET us now ſee, what a ſpecial company attend and wait on the perſon of a wicked politician, and ſwell up the pomp of vice: degenerate nobles, who have waſted their fortunes in the ſins of their youth, by the prodigal purſuits of debauchery, muſt patch up a ruined eſtate, by complying to fall in with more criminal meaſures than they had taken to conſume it; theſe are the perſons who make the principal figure among all his acquaintance: excepting theſe, you ſhall not ſee any other perſons about him, but wretches of low birth and vile education, whoſe names and families were ſtrangers to the world, till they became dignified upſtarts, the muſhrooms of his favour, ſprung up in the night-time of his dark ad-

adminiſtration. Out of theſe he makes a baneful collection of ſtate-weeds, and ſcatters them over the whole land to poiſon and infect it, and calls them his prelates, his judges, his magiſtrates, his officers, and ſoldiers, *&c.*

LET us next conſider all theſe very different perſons, ſuppoſed to be choſen by ſuch different miniſters, in their reſpective poſts and ſtations, that we may judge what a vaſt ſum of important good, or miſchief, may be raiſed in the world by one honeſt or diſhoneſt man.

WHEN a good and pious prieſt is, through the means of an honeſt miniſter, recommended to high preferment in the church, a whole clergy are encouraged

to be virtuous, by ſo wholeſome an example; nor is the poſt in which he is placed, ſo much for his own benefit, as for the benefit of others. But when a wicked prieſt is led, by the powerful hand of an evil miniſter, into eccleſiaſtical promotions, he receives the place, which ought to be only the ſtation of a ſaint, as wages for committing any impiety that his flagitious patron ſhall require at his hands: he knows he is made a prelate merely upon the ſtrong preſumption which his politick friend entertains in his favour, that he will never be in danger of turning a changeling to his infidel-principles, and becoming a chriſtian; and is, therefore, reſolved to ſacrifice any rights of the church within his power, to gratify the plea-

ſure

ſure of his promoter: he knows he is a real devil, only transformed into a ſeeming angel of light; and, accordingly, takes extraordinary pains to inſtruct all his inferiors, that, as they hope for preferment in this world, they muſt follow his example, with regard to the next, and work out their damnation, as others do their ſalvation, with fear and trembling.

If we take a ſtep from the temple to the courts of juſtice, we ſhall find the good and evil politician creating as great differences at the tribunal as at the altar.

The honeſt judge deems no man a criminal, though there lies againſt him the higheſt accuſation, till it is plainly and

demonſtratively proved. A diſhoneſt one, goes predetermined to the bench; he aſks what ſentence he is to pronounce, before he comes to the ſeat of juſtice and judgment: if he finds the party before him wrongfully accuſed, injured innocence makes no impreſſion on his conſcience, which he has made ſale of to a more powerful intereſt: after he has heard the tryal, he gives his opinion according to the inſtructions he received before he heard it. The diſhoneſt judge follows his paſſions, not his reaſon: the honeſt one purſues not his paſſions, but adheres ſtrictly and religiouſly to his reaſon; is never out of temper, but patient to hear, and vigilant to diſcern and diſcover the truth. The honeſt one forms his judgment by the laws: the other

other makes wreſted interpretations, and molds and faſhions the laws to his judgment. The corrupt judge keeps company with great and wealthy men, who have both the power and inclination to oppreſs; is always very quick of hearing on that ſide, but ever deaf on the other ſide, where the poor and honeſt indigent pours forth his unprofitable complaints, pleading and labouring in vain for acceſs to juſtice. The upright judge makes no exception of perſons, he has no regard to dignity, authority, or wealth: whether a thing be right or wrong, is all the queſtion he conſiders to lie regularly before him; and if the greateſt man on earth is in the wrong in oppoſing the leaſt, the greateſt man is certain to be caſt. Both the

the partial and impartial judge keep a watchful eye over pleaders, ſolicitors, witneſſes, and the under-officers of the court, but with views that are widely different. Before the impartial judge, the pleader ſtands in awe: he is afraid of betraying any corruption in his manners; he does not dare to gild and gloſs over a bad cauſe with reaſonings that carry no real force with them; he is afraid of treating perſons wrongfully accuſed, whom impious greatneſs would have to be oppreſſed, with any haughtineſs of behaviour, or invective inſolence of ſpeech; he knows, that ſuch a demeanour will ſhew, before the eyes of ſuch a judge, either an ignorance of his profeſſion, or a predominance of his malice. The falſe evidence, either never preſumes

ſumes to come there, or if he is hardened enough to preſume ſo far, yet, overwhelmed with fear and remorſe at ſuch a judge's preſence, he diſcovers almoſt all his guilt in his face, before he opens his lips. Inferior officers uſe their priſoners well; for a good judge will viſit the priſon on occaſion, and take care that the impriſoned may not want what is proper and neceſſary for them to have. —— Under the partial judge, inferior officers ſhall commit murder with impunity, nay, by authority, under pretext, that they killed for righteouſneſs ſake. Pleaders ſhall be encouraged in falſe reaſonings; be applauded for the elaborate ſophiſtry of their mercenary harangues. Under the wicked judge, ſhall falſe evidences, the bane of the publick weal,

weal, take ſhelter; they ſhall appear with confidence, ſhall have their crimes pointed out to them of which they are to accuſe the innocent, that they may lye efficaciouſly, and be perjured to the purpoſe. The baſe informer may reaſonably let his wicked heart ſwell within him with impudence and aſſurance, when he full well knows, that he is leſs baſe than the judge, who ſupremely authorizes the cruelty: for while ſuch an evidence does only, as a tool, perjure himſelf, perhaps, to bring about the death of an innocent man, ſuch a judge confirms, and, in a manner, executes and ſanctifies the murdering oath, with the coloured and painted face of legality and juſtice.

IF from the temple, and the courts of juſtice, we go and take a review of the camp, and examine well the military officers, that act under a good or bad adminiſtration, how vaſt is the difference that we ſhall meet, in their diſcipline and conduct?

THE diſhonourable and wicked ſoldier is a lyar to the noble profeſſion which he pretends to undertake, and is what Dr. South deſcribes a lyar to be, a coward towards men, and a bravo towards God: he baſely acts as he is directed by the private paſſions of luſt, cruelty, avarice, ambition, and revenge. An honourable ſoldier has no paſſions of his own; advancing the glory and ſafety of his country, and repelling the injuries it re-

receives, are the publick motives by which his valour and proweſs are acted; the brave ſoldier receives wounds from his foe in the field without reſentment, and kills without anger; he thinks it ſweet to venture, nay, to lay down his life for the ſervice of his country. On the other hand, do but place a barbarous bribe of gold in the baſe ſoldier's way, he will frame an ambuſcade for his brother-officer; he will compaſs the death of his countrymen and his friends, and ſhare the booty with a foreigner and a ſtranger. The cruelty of a fearful ruffian, and the cunning of an enterprizing thief, are qualifications which, in the brutal officer I am deſcribing, ſupply the place of fortitude and wiſdom: he robs the common ſoldiers of their bread, their cloaths,

cloaths, and their pay, and very bravely hangs them if they murmur; then prances about in gilded coaches, with an effeminate train of lacquies, and gives to pimps and whores, what he ſteals from the poor half-ſtarved centinel in the field. Thus, with the cunning of a thief, and the cruelty of a ruffian, will he venture to deſerve the publick death of a dog; but if the cauſe of his country, or his own honour, ſhould call him forth againſt a foe in the broad face of open day, he is ſo cool and deliberate a fighter, that he ſhrinks his daſtard head, and then calls his baſe way of declining danger, prudent conduct; though this man of ſingular proweſs would, perhaps, on a more unjuſt occaſion, and even to the ruin of his country, expoſe the

lives of thouſands, each ſingle man of whom was braver than himſelf. How much more to be dreaded than a plague is ſuch an officer? and yet it is always ſuch an officer, that an evil miniſter does conſtantly pick out and employ as his faſt friend, if he ſees the day of danger and diſtreſs approaching him.

To return therefore, after ſumming up theſe ſeveral calamities in our thoughts, to the prime ſource and origin of them all, what ſhall we ſay of any impious miniſter, who chuſes a prelate to betray the rights of a church into his prophanely rapacious and violating hands? what of the unjuſt miniſter, who procures a monſtrous judge to condemn innocence by the concurring perjury of ſuborned witneſſes,

neſſes, which they are obliged, by their own previous oaths, to preſerve from oppreſſion? what of any cruel miniſter, who picks and chuſes out robbers and ruffians, for his officers and ſoldiers, to ruin and plunder their fellow-ſubjects, whom they ſhould venture their lives to protect?

To what ſhall we liken ſuch a gigantick monſter of impiety, when he happens to infeſt any ſtate? may we not moſt properly call him the tempeſt that ſhakes the age in which he lives? when I place before my eyes, the melancholy proſpect of the late inundation in Spain, that ſwallowed an aſſembly of princes, dukes, lords, and prelates, that were innocently met for recreation, I tremble at the dreadful accident; but ſtill I feel a grea-

ter ſhock, when I read ſome hiſtorical accounts of the ravages committed by the Guiſe's, the Alva's, and other wicked miniſters of paſt ages; they were more dangerous and rapid torrents, and bore down greater men by the ſtream of faction, and the fatal tide of thoſe times, and more and greater perſonages periſhed by thoſe prodigies in miſchief.

As it is only during a calm, that men can fortify themſelves againſt ſuch tempeſtuous accidents; ſo the moſt ſeaſonable and ſecure time of arming our ſelves againſt ſuch evil miniſters, is, when we enjoy the benefit of a wiſe, virtuous, and happy adminiſtration. At this time, when the leading lights of our church preſerve it in all its

its primitive purity; at this time, when the ſeats of our courts of juſtice are filled with perſons of undoubted integrity, probity, and compaſſion; at this time, when the adminiſtration is lodged in the beſt and nobleſt hands that we could wiſh or deſire; we may ſeaſonably and ſecurely pen the ſharpeſt invectives againſt the oppreſſive miniſter, the profane and ſacrilegious prieſt, the unjuſt and corrupt judge, the plundering and cruel officer. The good ought to die but once, and live for ever after with honour in our memories; but the wicked ought to die every day: therefore, we daily apprehend freſh criminals in our cloſets, as we read freſh hiſtories: we paſs freſh ſentences upon them in our daily converſations, and we put them to

death *in effigie* every night upon our ſtages, in order to ſtir up in every living man, ſuch a juſt abhorrence againſt them, that if any ſuch, in future times, ſhould ariſe, and make innocent men ſuffer, they may be probably brought to bear a real part in the cataſtrophe of thoſe bloody tragedies which they really act on the theatre of the world.

THE PORTRAICT Of an Extraordinary Good MINISTER *of* STATE:

BEING

The beſt Example to the foregoing Reflexions on that Character.

Semper Honos, Nomenque tuum, Laudeſque manebunt. VIRG.

THERE cannot be any thing more conducive to the good end which is propoſed, than placing before the eyes of the reader,

der, the example of ſome nobly diſtinguiſhed true Briton, whom every man now living would think it a glory to imitate. Among all the illuſtrious dead, I cannot think of any at preſent, that would be apt to make a deeper impreſſion in our minds, than the late Lord *Cowper*. When I mention his great character for our pattern, I am ſenſible the theme muſt be as grateful as the occaſion of it muſt be mournful. Men of great abilities will beſt alleviate the loſs which the publick ſuſtains by his death, by copying the memorable acts of his life. What could more ſtrongly, even in the moſt exact and literal ſenſe, intitle a man to the worthy character of a true Briton, than the firſt ſtep in publick life which we ſhall record of him?

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it was he that by uniting the two divided nations of England and Scotland into one, made the name of Briton, which is an appellative equally glorious with that of an old Roman, our proper name.

AFTER this, Queen ANNE of glorious and immortal memory, in whom prudence and piety were happily conjoined, did very justly and wisely make choice of him to be one of her chief counsellors in all affairs of the state, and constitute him Lord High Chancellor of the kingdom, to preserve and establish among the people that justice, peace, and union, of which he had laid the foundation. The dignity of this weighty office sate easy and graceful upon him:

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in his perſon and countenance there was plainly to be ſeen a fine exterior figure of that inward worth, which every body experienced, whom their own wants preſſed, and his affability invited to approach him. No ſooner was he mounted on the bench, but all honeſt men found with pleaſure, that righteouſneſs and truth were the only pleaders that could be prevalent before him. Every poor and juſt man, though almoſt ſunk by the weight of oppreſſion, entered the court of Chancery with an air of confidence, becauſe he knew, as ſure as he came there, ſo ſure he ſhould be eaſed of his burthen, and depart with a light and comforted heart. The party that was caſt, never went away without a full and plenary ſenſe

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of conviction of his having been in the wrong: and if any perſon appeared guilty of injuſtice, the Chancellor laid it open in ſuch a manner, that he rather excited in the perſon a compunction and remorſe for his crime, than any indignation at the diſcovery. He reprehended men of ill morals mildly, when he hoped there might be a reformation of their manners: for it was never his inclination to be too ſevere to thoſe whom he thought he could convert: as he was the leaſt liable to any weakneſs himſelf, ſo was he the moſt inclined to ſhew patience and compaſſion towards the infirmities of humane nature in others. In him the afflicted met with a comforter, the friendleſs with a powerful aſſiſtant, the igno-

ignorant with a guide, the defenceleſs widow with a ſafeguard, and the orphan with a father. Thus his dignity, his power, his wealth, and his wiſdom, were as much bleſſings to others as himſelf. His wealth was honourably acquired, which was gained by taking daily pains to ſuppreſs thoſe vicious arts, by which moſt worldly wealth is commonly procured, extortion, fraud, and rapine; and he grew great and honoured by the means of theſe excellent qualities, which have been known too frequently to reduce many deſerving men, of leſs genius and prudence, to poverty and ruin; that is, by the means of generoſity, ingenuity, and a benevolous and compaſſionate nature. All his decrees were ſo ſuitable to the concurring

ring wiſdom and judgment of his peers, that (what can hardly be ſaid of any of his predeceſſors) few or none of them were ever reverſed. And though he ſhewed ſuch wiſdom in all his determinations, he was not ſlow in giving them: the delay of the law, which uſed to be numbered as one of its greateſt grievances, was by him turned into diſpatch; and he made his own labours the greater, to give the greater eaſe to other people. Thus all the time he continued in the higheſt poſt of grandeur, it is, methinks, the moſt amiable part of his character, that he made us know the extent and ſtrength of his power, by the extent and exertion of his benevolence and good will towards us.

SUCH a perſon could not be a chanchellor once, and leave that important office, but it muſt be the will of the prince, and the wiſh of the people, that they might behold ſuch an exact and religious adminiſtrator of juſtice properly reſume and gracefully fill the ſeat of equity again. The people accordingly had their wiſh, and by his late Majeſty's appointment, he became our chancellor once more. It was really due to ſuch extraordinary merit, that it ſhould ſtand diſtinguiſhed in ſo extraordinary a manner, that two crowned heads ſhould agree in their ſentiments of this one man's worth, and make poſterity aſſured, beyond all diſpute, that his preferment was an act of pure

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judgment, and not only barely a mark of royal favour.

As great as all his other talents were in him, they would never have had any thing like that force and efficacy, which they ever carried along with them, if he had not been bleſſed with the gift of eloquence. It was the orator that lighted up the moſt ſhining parts both of the ſtateſman and the judge. And yet truly, if one was aſked, in what the power of his eloquence chiefly conſiſted? one ſhould not anſwer, as Demoſthenes did the ſame queſtion, by ſaying action; but one would anſwer, that it chiefly conſiſted in the known goodneſs and probity of all his actions. His whole time and being, as I may

ſay, was divided between giving good counſel firſt, and then in giving a helping hand in the execution of it; and both with the propoſed ſucccſs to his country. This made his ſpeeches obtain: it was his doing ſo elegantly that made him ſpeak ſo eloquently: his former counſels and his former actions, were ſtrong perſuaſives to every-body that heard him, to incline to every thing that he adviſed proper in future time: his diſcourſe might not improperly be compared to lightning; it was divinely beautiful, and yet powerfully ſtrong; it gilded and adorned whatſoever it touched upon, but ſtruck down every thing that oppoſed it. This gave him ſo much weight, that when he roſe up to ſpeak, every perſon

perſon preſent prepared with diligence to hear, and liſtened with attention. There is one remarkable inſtance in which we did but fail of attending ſufficiently to what he ſaid, and thouſands have failed in their fortunes for not ſufficiently attending to him then. Before the fatal calamities of the South-Sea befel us, ſcarce one man now alive imagined, or would believe, if told, what every-body now knows and feels. This great man warned us againſt this evil as an evil againſt which, if it once got head, no humane prudence could provide a thorough remedy, and which time itſelf would ſcarce be able to heal: it is a celebrated compariſon that the late Lord Cowper made, when he likened that project to the project of the

Trojan horſe; whoſe hollow heart held prodigies of miſchief, whoſe belly teemed with falſe Greeks, and was big with the ruin of honeſt Troy. How many have reflected, and ſhall continue long to reflect with remorſe, that they did not give ear to his grave and ſolid admonitions againſt this wild incident that will be incredible in hiſtory? how many of the poſterity of ruined families ſhall rue the day, that their anceſtors diſregarded, upon this occaſion, the dictates of that eloquent tongue, which ought never to have ſpoke in vain? but, as by his vaſt judgment and his virtue, he had fixed and ſettled a firm band of union in theſe kingdoms; ſo, through their own fault, and for want of their ſtill adhering to this

this judgment of his, ſeveral hundreds of families have miſerably fallen into diſorder and confuſion.

SUCH a man's learning and knowledge muſt naturally induce him to be (as he was) the patron of all ſciences, who was ſure to be praiſed by them all. Many worthy men of genius have ſprung up and grown happy under his protection; men, who were maſters of the liberal arts and ſciences which they profeſſed: and yet if he was to be celebrated by all the beſt of thoſe whom he patronized, he muſt be acknowledged to have been a better maſter of thoſe ſciences than any of them all. He had not only the right of authority, dignity, and wealth to

to protect the learned, but a ſuperiority of genius to intitle him to the protectorſhip of them. It is for this reaſon, that as famed a writer as any that adorns the preſent age, decently humbling himſelf before this great man, as one of a far ſuperior capacity, does, while he is recommending his works to that lord's protection, addreſs him upon the powers of elocution, with the utmoſt propriety, in the following words: "If theſe "gifts were communicated to "all men in proportion to the "truth and ardour of their "hearts, I ſhould ſpeak of you "with the ſame force as you "expreſs yourſelf on any other "ſubject. But I reſiſt my pre-"ſent impulſe, as agreeable as "it is to me; though, indeed,

"had

" had I any pretenſions to a
" fame of this kind, I ſhould,
" above all other themes, at-
" tempt a panegyrick upon my
" Lord Cowper: for the only
" ſure way to a reputation for
" eloquence, in an age wherein
" that perfect orator lives, is
" to chooſe an argument upon
" which he himſelf muſt, of
" neceſſity, be ſilent."

SILENT! —— Alas! he! this oracle of eloquence! muſt now himſelf, of neceſſity, be ſilent for ever upon every argument! ——— yet there is no ſpeaking in his due praiſe; no way for any ſingle man's expreſſing ſufficient ſorrow for ſo general a loſs! —— for, when he grew ſilent, oratory was ſtruck dumb. ——— But ſilent he can never

never be! no! all the memorable acts of his illuſtrious life ſtill ſpeak, and ſpeak aloud, to the whole world, this one great truth, that whoever would be a fine gentleman, a judge, a ſcholar, or a ſtateſman: that whoever would be a great man while he lives, and be eſteemed ſo when he is dead, muſt neceſſarily become, in the firſt place, a good man.

F I N I S.